

Taylor University

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The Echo 1920-1921

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## Taylor University Echo

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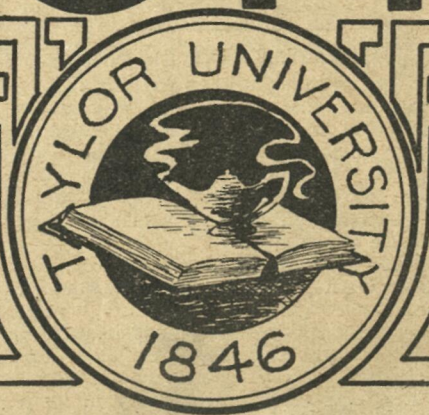
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TAYLOR UNIVERSITY

# ECHO

VOL. 8

No. 17



*To meet criticism with  
kindness, crossness with gen-  
iality, insult with courtesy,  
and injury with charity is the  
way to conquer the world.*

JUNE 7, 1921



**PERCY BOAT GIVES RECITAL**

On the evening of Tuesday, May 24, the students and friends of Taylor were greatly delighted by Mr. Percy Boat in a song recital, assisted by Helen Hall, pianist. The audience which attended this recital was one of the largest of the year. Everyone was more than pleased from the first number to the end of the program. The program of the evening was:

Voice

Prologue (Pagliacci) .. Leoncavallo  
Piano

Prelude in C Minor ..... Chopin  
Deep River .... S. Coleridge Taylor

Voice

By the Waters of Minnetonka ....  
Lieurance

Mate O'Mine ..... Elliot  
Piano

Irish Tune from County Derry ....  
Grainger

Aire ..... MaiDowell  
Rigadon ..... MacDowell

Voice

Amarilli, mia bella (In Italian) ....  
Caccini

When the Roses Bleem ..Reichardt  
Husheen ..... Needham

Piano

The Lark ..... Bailkarew  
Love Waltz ..... Mozkowski

Voice

Largo et factotum (Barber of Seville) (In Italian).....Rossina

Mr. Boat's voice was in good condition having a very rich timber. His breath control was also good. The third group for voice showed fine interpretation while the selection from the Barber of Seville proved Mr. Boat's technical ability.

The piano numbers given by Miss Helen Hall were also greatly enjoyed. Deep River by Taylor and Moskowski's Love Waltz were perhaps the two numbers which were appreciated the most.

Mr. Boat was accompanied at the piano by Miss Frances Ekis in a most admirable manner.

This recital proved beyond a doubt that Taylor is blessed with great talent among the student body. It was by no means an amateur performance, but was artistic thruout.

**JUNIOR SENIOR RECEPTION**

On the evening of May 27th, the college Junior class gave the annual reception to the college Senior class. The reception was held in the dining hall. The room was most beautifully arranged as a sitting room with decorations of white and purple, the colors of the Senior class.

Those in attendance were the members of the two classes and Dean and Mrs. Ayres.

The program which follows was given entirely by the juniors:

Remarks ..... A. Wesley Pugh  
Remarks ..... J. Floyd Seelig

Vocal Solo ..... Laura Neff  
Reading ..... May Rector

Violin Solo .... George Fenstermacher  
Remarks ..... Dean Ayres

Vocal Solo ..... Audrey Fauder  
The Past and Future .... Burke White

The last number on the program was a humorous class prophecy. Among the illustrious members of the Senior class Burke White foretells that Paul Dunlap is to run a big butcher shop in the great city of Upland, while "Bill" Moulton is to hold no less exalted a position than that of a soda-slinger.

After the program very delightful and substantial refreshments were served.

In all the evening was one of the most enjoyable of its kind in the history of Taylor University.

**MEMORIAL DAY PROGRAM**

At seven o'clock on Memorial Day morning the students of Taylor assembled in Schreiner Auditorium to pay some honor to those who have given their lives in the days gone by for our country. Much patriotic spirit and enthusiasm was shown by those there.

The program consisted of readings by Wesley Pugh, Mrs. Gilbertson, and George Fenstermacher, vocal solos by Floyd Seelig and Percy Boat, and a number by the Boy's Glee Club.

Altho the program was short it was impressive and greatly in keeping with the meaning of the day.

**EUREKA EULOGONIAN INTER-CLUB DEBATE**

The Eureka and Eulogonians met in the third interclub debate for the year, Tuesday evening, May 1. The debate was hotly contested as the result of the pudies will show. There was a pleasant spirit shown on the part of the winners and also the losers. Each club began root for their debaters as soon as they entered the room. When Dr. Taylor, the incoming President, entered the room everybody wondered where he would sit. Finally, after much deliberating, the ushers secured a chair and placed it in the middle of the floor. This naturally brought forth a hearty response from the audience.

The question as debated was, "Resolved, that the movement of organized labor for the closed shop, should receive the support of public opinion." The affirmative, Mr. Clarence French, and Mr. Ross Hutsiniller upheld the question as follows: First speaker, Mr. French argued that the movement should receive the support of public opinion because,

I. The closed shop is necessary for the securing of trade unionism and collective bargaining which is necessary, for

1. Under present conditions the individual contract is a farce.

2. Without the closed shop capital is in a position of monopolistic power over both labor market and industry.

Capital is using its power everywhere to nullify the principles of collective bargaining and trade unionism.

4. The open shop is a menace

to the union.

Mr. Hutsiniller continued the argument by saying that,

I. It is desirable, for,

1. The laborer, for,

a. It secures higher wages.

b. It secures better working conditions.

c. It secures shorter hours.

2. The employer, for,

a. It secures better workmen,

b. It secures better work.

c. Provides better market.

d. Reduces liabilities.

3. The general public, for,

a. It produces normal prices.

b. It exerts a good moral force.

c. It exerts a good educational force.

II. It is practicable for

1. Companies barring the closed shop reopen to them.

2. It is already in successful operation in different sections of the country

The negative speakers, Mr. Fred D. Wilde and Mr. Wm. O. Moulton, argued "That the proposed system is radical and revolutionary; it is out of harmony with our free institutions; it is antagonistic to our laws; is destructive to that personal liberty the declaration of independence; is in direct conflict with the spirit and the letter of our National Constitution and opposed to the consistent policy of our government because:

I. The closed shop is unconstitutional.

a. The constitution of the U. S. grants to every man the right of religious and moral convictions.

b. The legality of the closed shop has never been formally passed upon by the supreme court, but in many cases involving the fundamental principles for which it stands, the decisions have gone against the unions. Eg. Erdman vs Mitchell Pa. 79.

c. It would overthrow our civil service system.

II. The closed shop would enable a class conscious group of workmen to secure political aims by direct economic pressure.

a. Eg. The English Tripple strike.

b. Mr. Gompers the leader of the conservative wing of the unions testified to the Senatorial committee that "If the Cummins Bill should pass, I shall not hesitate to dictate a strike, regardless of what the consequences may be."

III. The closed shop would not be a solution for labor problems.

a. Reports from Labor Bureau as to the large number of strikes with their causes and results.

b. The U. S. industries give many reasons why 85 per cent of the laboring people refuse to be dominated by union bosses.

1. Many unions operate in defiance of contract or collective agreement. They do not live up to their profession.



2. The unions force their strikes and lawless boycotts by methods of savage violence.

3. Unions propose to exclude all but members of a labor trust, to limit the output of factories and to refuse young men the opportunity to learn trades who would begin as apprentices.

IV. The closed shop would be detrimental to,

a. The Public, because labor unions tend to lesson production which in turn means higher prices for commodities. In truth the public demands that production become the incentive to higher wages and shorter hours rather than the mere collective bargaining as such—collective bargaining is a good theory, but does not work out in practice.

b. The Employer, because any restrictions on the employer in choosing men, purchasing material or in limiting the amount of goods he must produce interferes with his legal right.

c. The non-union man, because he loses his freedom of contract when he is forced to make it through an agency whom he has no choice about accepting. A man is not morally bound to support a union because what a man is morally bound to do or not to do is a question for the man to decide for himself and not by self appointed masters.

d. The Union man himself, because the majority of union men do not favor the closed shop. That accounts for the high initiation fees and fines.

V. The closed shop-principle creates a vast monopoly of labor which would be vested in an unincorporated, irresponsible group of workmen.

a. 21,000,000 of workers would be a body strong enough to enforce any claims that it should choose to demand.

Some manifest evils and inherent tendencies of the labor unions are

(1) Labor unions tend to crowd the best men to the level of the lowest.

(2) They restrict men from learning trades.

(3) Often they resort to violence and even murder to carry out their designs.

(4) They often pay the fines of those found guilty of criminal assault.

(5) They often place the demands of the unions above that of the state, society and religion.

The judges decided in favor of the negative, two to one.

The Championship Banner became the property of the Eulogian Debating Club until another Inter-club debate.

#### JUNIOR-SENIOR RECEPTION

Saturday evening, May 288, the Academy Juniors gave a reception in honor of the graduating class of '21. The reception is an annual event, and this year it was a grand success.

Dr. Westlake's studio was the scene of activities. The room was

beautifully decorated with flowers and class colors. The senior motto, "Finis opus coronat," was displayed at one end of the room surrounded with plants and flowers.

The following program was rendered:

Remarks, Harold Seelig, Junior President.

Remarks, Walter Rose, Senior Vice President.

Piano solo, Jeanne Ruse.

Reading, Walter Whitmore

Reading, Percy Olson.

Prophecy of Seniors, John Shilling.

The prophecy was very cleverly written, the outstanding features being: Kenneth Day—water melon vendor; Rosebud—street cleaning criminal and Virgil Freese—married hotel clerk.

Refreshments were served, consisting of cake and fruit punch. After playing a number of lively games, the guests departed, a tired but happy group of students.

One Who Was There.

#### THE SENIORS HAVE A GOOD TIME

On Saturday, May 23, at 5:00 P.M., there might have been perceived in front of Swallow-Robin a large car packed with provisions, with several dignified Seniors stowed away in none too dignified positions in the places where the provisions weren't. This car with the merry-makers made its way south to the famous city of Mathews. There provisions, Seniors and all were unloaded at the M. parsonage and the car sent back with that most troublesome quality of which Seniors are glad to be rid for a time—their wanted dignity.

After greetings had been exchanged with the Right Reverend William Oren Moulten, Mrs. Moulten and Billy Junior, plans and projects for the occasion were discussed. Soon the ladies were despatched to one of the large markets to make such purchases of provisions as were necessary.

Upon their return with the same they were held up at some distance from the house and informed not to approach on peril of their lives, since the gentlemen of the company were preparing supper. The ladies smiled knowingly and kindly withdrew.

After nearly three hours of watchful waiting, they were called to a most tasty and bountiful repast spread out under the trees. With the stars as a canopy, an electric light as an attraction for June bugs, etc., and Seniors in gala dress serving the viands on table boards as trays, the meal progressed amid much merriment. Time would fail me to tell of the delicious pork chops the creamy potatoes, the lemonade, etc., and last but not least, the ice cream ala potato.

After toasts were given all around and dishes cleared away, the evening was spent in games led by the Hon. Paul Dunlap. Then the happy crowd finally retired to rest in the wee

After a Sunday of quiet and rest interspersed with several "good meetings," the Seniors returned to T. U. to renew their (ahem!) dignity and take up the tasks of school life.

#### LOCALS

The commencement season draws speedily near; exercises and programs everywhere.

Ira J. Roberts lands at Taylor, un-We hope to see him back for Commencement week.

Mrs. Westlake attended one of the programs given at the school this past week.

George Fenstermacher spent almost a whole hour in the office of the Local Editor on business recently.

Jack Skow spent a few days at Taylor last week. We sure were all glad to see him.

Dr. and Mrs. Taylor are again with us. We hope that they will be able to stay until commencement time now.

Lulu Whitaker spent a little time at the school recently. We all hope that she will be able to return to school next year.

Prof. Cline entertained her classes in the gymnasium on the evening of Decoration Day.

On last Friday everyone cast their ballot in the annual Taylor election.

Mr. Williams one of the state school inspectors, was at Taylor on last Tuesday.

The Gems are out and everyone wants one. We like them.

Walter Fleagle had a group of students out a week ago Friday raising money for the sinking fund. They report a good time and about twenty dollars in cash.

Under the direction of Mr. Haterman and his corps of teachers the Junior League staged a pageant on the campus on last Thursday afternoon. Those in charge of the performance are surely to be congratulated.

The campus is decorated with four new benches. They are the gift of the Miller Lumber Company. Thank you very much, Mr. Miller.

Miss Bennett of Terre Haute spent Decoration Day with Miss Olive Dunn.

Picnics are very frequent this nice weather. The Solfeggie class had five o'clock breakfast in the woods on Wednesday morning.

Miss Iris Abbey returned to her home on last Wednesday from Chebanse, Ill., where she has been teaching. Miss Katheryn Wulfe of Chebanse accompanied her home.

Prof. Westlake explains scientific cook's discovery of temperature determined by pitch—"Water boils at A; potatoes begin to fry at F."

Wendel Ayres—"I'll bet fish cook at C."



# LITERARY COLUMN

## DEVELOPMENT OF THE CONCEPT OF SPIRITUALITY

Dean B. W. Ayres

(The following is the address given to the College Senior Class on Senior Day.)

On such an occasion as this a speaker faces a most difficult task. Here are the Seniors who expect from the speaker something that will challenge their intellects; but such a speech is not well adapted to the members of the lower classes. But, after all, I consider that one purpose of this annual occasion is to awaken in the students of the lower classes an ambition and a resolve to continue their education till they come up to the high honor and privilege enjoyed by the Seniors today. So, if in addressing the Seniors I "put the cookies on too high a shelf" it is with the object of having the rest of you resolve that you will continue to grow until you are able to reach them.

From the Book of books we have these deeply philosophical words: "As a man thinketh in his heart so is he." You have heard it said: "Oh, I don't care so much what he believes, it is what he does, how he lives that counts." Now, a man may live a life that belies his professions, but he is not likely long to live a life that belies his beliefs, if by life we mean more than mere external acts.

After the outbreak of the World War a search for causes began, and we were told by those who are supposed to know that the war was but a natural and inevitable outgrowth of German philosophy, and as used here philosophy should include religion. No conclusion has been more clearly reached by these investigations than this: "As a nation thinketh in its heart, so it is." A similar investigation of an age would reveal the truth: "As an age thinketh in its heart so it is." What a man, a nation, an age, "thinketh in the heart" is its philosophy. If out of it are the issues of life, then philosophy is not so useless a thing, so far removed from the practical, as one might at first think.

I have, therefore, decided in this talk to make it philosophical rather than inspirational. There is a term—a philosophical term—which is frequently used by all of us, and as I have heard it used by different people, evidently with some difference of meaning, I have asked myself, "What does the term really mean?" It is the term spirituality. You hear it said of this person or that, "He is a very spiritual man," "She is a woman of great spirituality." When these expressions are used I am not sure just what elements of content

enter into the term "spirituality." For some time I have desired to put myself to the task of working out the meaning of this concept. This attempt I shall now make.

The question is too big for a twenty-five-minute discussion, and perhaps too big and fundamental for one of my ability and insight. A thorough examination of the meaning of this term would carry us over the whole of the history of philosophy. But if we can not get to a meaning which is complete, adequate, and exact as a mathematical definition, let us talk about it for a few minutes, and see if it will become more meaningful.

The term spirit comes from the Latin word "spiritus," which originally meant wind or breath. While this is a material conception it will be seen that, as a material, wind or breath, has a lower degree of gravity, weight, resistance, tangibility, than the things known as solids, or than the organs of the body. Now from the very beginning of philosophic thought man began to deal with the problem of change. But the very conception of change brought with it its logical contradictory permanence. How could anything change and yet be permanent? But how could the transformations in evidence all about us be change unless there was a base, a groundwork of identity somewhere? Now, the mind of man wants to reduce everything to system, that is, to bring everything under one unitary law or principal; so one set of thinkers said that reason made the universe one, and that such notions as change, motion, multiplicity, plurality were illusions. The result of this was to differentiate knowledge into truth, given by the reason, and opinion, given by the senses: the one absolute in its nature, and the other relative. But, with considerable ability, other thinkers said change is everywhere, there is continual flux, and the only abiding thing, or relation, or reality, is the unabiding, which might possibly, for us, be stated in less contradictory form by calling it the law of change. Now we shall not attempt to say which was the correct view. No doubt you have all become partisan even while I have been speaking, and have it settled in your own minds—all but the seniors; they have probably have learned that the question is not disposed of in a minute.

It will readily be seen that the world is likely, in our thinking, to fall apart into a phenomenal and changing order, and a permanent ground, as being intangible, came, in time, to be regarded as immaterial, hence spiritual, and those who thought of it as fundamental and independent of and above the order of

sense, and what we now call nature, were called rationalists; and those who denied any knowledge of this realm and held that only what is given in the senses can be known were called empiricists. As rationalists thought of intangible reality as conscious and purposeful they became spiritualists (not the modern cult of Spiritists); and as the empiricists carried their view to the extreme position where they held that all that moves is body and all that exists is matter, they became materialists. The one school denied the reality of matter; the other denied the reality of spirit. While this cleavage was going on in the world-view, the problem of the individual human personality emerged with a similar or more difficult question. Here in the individual appeared the two realities, body and mind, matter and spirit. So in regard to the universe and the individual, if one form were not reduced to the other, or a mere function of the other, this dualism extended substance, or body and conscious substance, or mind, divided reality into two orders. Hence, the word spirit, which once meant wind or breath was applied to one of these realms of reality, and material reality, and spiritual reality covered the entire concept of reality.

As reality came to be thought, under the two aspects of permanence and change, the intangible and tangible, especially after the distinction between body and mind came to be made in the study of the individual, consciousness is added to the idea of intangibility in the concept of spirit.

But let us go on with our analysis, Spiritual substance, meaning conscious being, suffers a further definition when the question is raised as to the difference between the animal mind and human mind. In giving the distinction we are accustomed to say that man has a spiritual nature, and animals have not. Now, what do we mean by this? We answer: man has more than sense-knowledge, memory, and power of inference; he has the consciousness of moral ideas. He knows himself to be a free cause, he feels obligation and responsibility; he feels himself to be not a means but an end. He feels himself intrinsically to have timeless reality; he is not a phenomenal being occurring in time, but a noumenon having everlasting life; which means that he has in him an eternal element—eternal, not so much in its duration or quantitative aspect, but in the aspect of indestructibility—and that indestructibility based on an idea of value, or worth. Spirit is now elevated from the metaphysical and psychological categories to the ethical. It rises to connection with God's nature. When we say "The eternal God is thy refuge," we mean more than his everlastingness, we mean his independent, indestructible, essential reality that puts him beyond circumstance, beyond catastrophe. This "eternal" at-



tribute of God puts His existence beyond the changing phenomenal order. It is independent existence grounded in intrinsic worth; His quality which was revealed in his characterization of Himself in Exodus 3:14, when Moses said unto God "Behold when I come unto the Children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, 'I am that I am,' and he said, 'Thus shall thou say unto the Children of Israel, I Am hath sent me unto you.'" Now, add to this the other characterization of God which he hear so much, "He is all in all," and you have some notion of God's eternity in terms of something more fundamental than a time relation—in its absolute, intrinsic, incontestable, undeniable finality, of being, and that interfused with worth-not price, but moral worthiness. The values that can not perish that can not be destroyed are moral values—personality values—spiritual values.

Now, man as spirit, a spiritual being, is grounded in being like that; feels himself to be of being and substance like that; indestructible, irreducible reality; pedigreed as offspring of the "I am." This is the image of God in which he was made; free to act; free to soar with right of way and sky-room; provided with propeller and steering gear, with power generated by the resistance overcome as he goes. This figure is too clumsy; the bird of broad pinion, and whose fine reflex and instinctive adjustments—unafraid of heights and air currents, with no foreboding of engine trouble is a better figure. It is this added value of freedom, in an atmosphere, or realm, of worth or moral value that gives the human spirit its sense of dignity. This is the essence of personality. This is one of Immanuel Kant's two infinities. One of these is the starry heavens above and the other the moral law within. The one begins from the place where I am and is an objective infinite. The second begins from my invisible self, my personality, and exhibits me in a world which has true infinity, and with this discerns that I am not in a merely contingent, but in a universal and necessary connection. It is this appreciation of the infinity of personality that calls forth from Shakespeare's Hamlet the following words:

"What a piece of work is man! How noble the reason, how infinite in faculties! In form and moving, how express and admirable; in action how like an angel; in apprehension how like a God!"

As this element of conscious freedom, of obligation, of power, to choose its own destiny, enters the concept of spirit is enriched; the extent to which these elements of moral value come into the consciousness of the individual, just to that extent may that personality be said to

have spirituality. If he lives the life of sense, of the animal; if he drifts with the current of things; if there are no calls to the depths of his spirit; if he sets for himself no eagle flights: if there is no great moral venture for the prize of that jewel of luster in the human breast that shines by its own light; if he pictures no heaven in his being which he may reach if he will; or, on the other hand if he can conceive no bottomless pit of hell, despair and moral degradation into which he may plunge, if he will; then, though he is a person, and, of course, has a spirit, this fuller concept of spirituality should not be applied to him.

We have emphasized the feeling element, the up-reach, the down-reach, and outreach of moral feeling; the charging and surcharging with moral feeling—the "I ought" or the "I ought not" that thrill the whole being that feels moral indignation on proper occasion, through every part. And I feel sorry for the man who has never had every fiber of his being tingle with moral emotion.

But our concept of spirituality must suffer further specification. If indiscriminately we were exultant with the glory of self-adulation, or bowed with remorse, or ready to explode with moral indignation, spirituality, as thus expressed in feeling content would be a monstrosity. There must be an intellectual element in spirituality.

The moral nature, as cognitive, must be able to make nice discriminations in moral relationships; there must be keen appreciation of moral values. There must be no quick following of inclination before a moral claim can assert its rights. There must be ability to distinguish an inclination from a moral imperative, remorse from regret, the joy of success from moral self-approval. Rights and obligations must be properly correlated. There must be the ability to visualize mentally, an exchange of position, to see from the other person's viewpoint. This fine sense of moral discrimination must be included in our concept of spirituality.

Then there must be the element of will. There may be strength of moral emotion and a keenly discriminating moral sense, but if there be a vacillating will, no strength of self-assertion to initiate, to guide, to reverse the lever of one's being, so to speak, then an essential element of spirituality is wanting. One of the characteristics of spirit, as against matter, is that spirit can stand above mechanical causal order of nature and thrust itself into the natural order, manipulating the mechanism of that order to rational ends. A personality with marked spirituality must be able to command and master the impulses and assertions of the animal nature, and bring all these under the law of reason as revealed in obligation. To the marshalling appetites and passions as well as to the on-rushing attacks of

the Devil or of other personalities that would invade and desecrate the Holy of Holies of one's being, and take away the Ark of the Covenant where the holy Shekinahis revealed on the mercy seat of the spiritual self, spirituality must say, "Thou shalt not pass."

Spirituality has its negative aspect. Our demand for the infinite, for completeness, is not reached in our intellectual grasp, though we may deal with infinities in our thinking. The intellect stands face to face with mystery, the mystery of being. Then the ethical ideal to some degree eludes us, and the inadequacy of experience and attainment leaves us in the strain of struggle toward that which we cannot reach unaided. With the glory of the vision in view, but without strength to reach it, the moral struggle reaches its limit, and demands the lift of a power that is able. It is here, in the inadequacy, the moral failure of life, that religion must step in to bring to full realization man's hope and aspiration. In the world of things as men move in concrete life man sees how little he has attained, and can attain, of all he dreamed. He sees this in himself and in other individuals as well, and the course of natural life must find its completeness in another realm.

If I had completed the quotation from Hamlet, given above, this expression of moral human failure would have appeared. After saying of man; "in apprehension, how like a God; the beauty of the world; the paragon of animals," he says: "Yet man delights not me—no nor woman either, though by your smiling you seem to say so." If man looks to society for the realization of spiritual completeness there is also the feeling of social failure. To end here would be to die "not having received the promises." But my spiritual nature seems to have been created to enter the promises. Here religion comes in to save me from the pessimism of eternal disappointed striving.

The moral ideal, in order to become an object of reverence, must be embodied in concrete from—a personality—a supreme Law-Giver. Then God, as in Christianity, is conceived as the infinite power that pervades the entire course of nature, and as the source of moral law. His power and His moral attributes impress me, and when I come to the realization that He is my Father and He created me for Himself, for His own fellowship and glory, the ethical struggle, which falls short of attainment, passes into the commitment and surrender of faith; a finite will commits itself to an infinitely able and infinitely good personality and finds realization of the spirit's aspiration.

It is useless for me to say that the revelation of God in Jesus Christ, in whom He manifests His love for man in his weakness and moral failure, mediates between man's own ef-



fort at goodness—his mere moral striving—and God's abounding mercy and love, spanning the abyss that separates man from the life of fellowship with God.

Our concept of spirituality now takes on this additional element; the moral law ceases to be an abstract impersonal power and becomes the will of a person—a person infinitely powerful, infinitely good and wise, whose will for me is my highest good because he loves me.

Now are there philosophical beliefs, widespread, that virtually make spirituality in this sense unattainable.

A materialistic philosophy, which makes everything that occurs merely motion, and all that exists body; that makes every state of consciousness, from the tingling of a nerve of pain to the religious rapture of the saint, mere motion, a function of matter, cannot have spirituality in this sense. A materialist does have a spirit, in spite of himself, but spirituality with this last element of content he cannot have. Intellectually spirit is conceived by him not as real but as phenomenal. Of course, to him freedom is a deception, and what seems to one to be a freely chosen act is determined by absolute causal connection. God is a mechanical production of the brain; the prayer and heart-cry of anguish are the functioning of brain cells resulting from physical strains, neural vibrations and chemical reactions, and in turn can result only in the vibrations of air produced by the voice and the ongoing of these effects of sound and breadth in the external world. The tenderest affection that ever drew heart to heart is but the by-product of heart beats, and these are the mechanical, or organic, reactions from the oxidation of bread and butter.

Naturalistic evolution falls into the general mechanical conception of the universe. In the realm of learning, especially of natural and physical science, the easy thinking which interprets the world as a mechanical order were casual connection exists under blind and unpurposeful dynamics is blighting the spiritual life of the civilized world.

What is known as modernism is swallowed up in this causal order, and the only method of salvation is to grind humanity through the machine of events, or let the tide roll on hoping that by some accident of fate the process of evolution will be up an inclined plane; though where they ever got the "up" from a strict materialistic philosophy is a mystery; for it may as well be down as up an inclined plane. Besides, how does a machine know up from down.

But there are men willing to take the trouble to think more deeply, and such materialism is not going unchallenged. The mechanical view is easy but false. The spiritual category is worth contending for.

Set yourselves against these despiritualizing tendencies. Find some

way in your thinking, or in your faith, to relate a causal order of nature to a God of providence—a spiritual being who works in an order of natural uniformities making the world of nature predictable and capable of being used for spiritual ends and values.

Let the body have its kinship to the clod and even to the stars, but claim for the personality which inhabits it a distinct order of being—free and self-determining, entering its inheritance of eternal life in spite of the dead weight of matter. Let aspiration count for something, let purpose be significant, let spiritual attraction be as real and meaningful as the pull of this old earth. You know there is a realm of worth, of moral values, just as real, and more significant, than foot-pounds of force; and the deepest intimations of your spirit are that foot-pounds and horse-powers and calories, and volts, are all relative in value as compared with the values of spirit. If you would enter into the life that has no abiding reality except the chain and linkage of passing events, throw yourself into the current of things, let your interests be absorbed and end in the measurable series of phenomena—in foot-pounds, candle-powers, tons or dollars. But if you would enter into life eternal, if you would find kinship with the good and great of all the ages, with the angels and with God Himself—these timeless realities that will exist in their indestructibility and spiritual worth when the earth has melted with fervent heat, and the stars have fallen together, then make all these things means, not ends. Relate them to spiritual and eternal values.

But we have not yet fully set forth the meaning of spirituality; for within the Christian conception at which we have arrived in our discussion there are degrees of spirituality. Do you not hear it said frequently that this Christian is very spiritual and that one is not very spiritual? It is sometimes said of one, "He is long on finance for any church, but short on spirituality." Of another, "She is short on finance but long on spirituality." I am not sure that right standards are always used in judging spirituality when such remarks are made. Too often external signs are used as a measure. Loud or long praying, frequent testifying, and high profession of attainment are too often taken as necessary marks of spirituality, to the disparagement of the more numble spirit. The company a man seeks, his habitual group attachments and social affinities are more reliable signs. The seeking of the house of prayer and the company of those who seek to know God's will usually points to spirituality. Yet this cannot be made a final test. The spiritual man may find other claims on his spirituality.

How a person reacts toward God's will determines his spirituality. No

doubt there are native and temperamental differences which in a measure modify and condition the strength and clearness of what may be called God-consciousness. If this be so the fullest subjective realization of spirituality may be thus modified. But aside from these considerations, the measure of spirituality is strength of the soul's attachment to God, the degree to which the soul yearns to know the fullness of His will, to enter with Christ, not only into the conception of his scheme of redemption, but into sympathetic co-operation with him. Two biblical expressions may somewhat express what I mean by spirituality: "Though He slay me yet will I trust Him," and, "That I might know Him in the fellowship of His suffering, and the power of His resurrection." The cultivation of an attitude that can sincerely be expressed by these sayings will secure the highest human spirituality. This language seems to set forth the ideal that is revealed as God's fullest and best as a goal to be striven for in spiritual attainment.

If on some mountain top of spiritual vision that is the pattern he has revealed to you: if today that, or something like it is God's revealing, in the sanctuary of your own heart, strive to build into your character these spiritual values. This is a tremendous challenge. Who without the utmost grace of God is sufficient for it? But how it appeals to the best in us!

In the consciousness of these high claims on these spiritual natures of ours—upon you and upon myself—I bow my head and lay my finger on my lips; yet exult in the possibilities of spirituality.

### STUDENT LIFE

Let your mind just roam at random,  
Round and round the college hill.  
God has blessed us, most abundant,  
How our hearts with joy do thrill.

Of the many joys awaiting,  
When the sun does first arise.  
Take a stroll across the campus,  
Note the trees, the birds, the sky.

As we journey toward the river,  
See the violets' azure hue.  
Watch the ripples of the water,  
As they file by two and two.

In the evening, while the sun sets,  
Watch its strides with pure delight.  
One can almost read in sonnets,  
From the colors gold and white.

Home returing, just at sunset ....  
Come the students, light of heart.  
With the praise, to our dear Savior  
For His noble works of Art.  
Corrie E Stephens.

Mr. Thompson, describing a vacation trip—"We stopped to get a lunch and took in a little of the town."

Mr. Wilde—"I put my arm around Percy Olson and I said in surprise. 'Oh Mable!'"



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Circulation this issue, 500.

## TAYLOR UNIVERSITY ECHO

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## SECOND HAND GOODS

Perhaps all of us have an aversion for second hand goods. We would rather buy new articles even though they cost a little more than those which have been used by others. They seem more like our own. We feel as though we were rich enough to afford the best instead of taking what others have discarded as worn out or out-of-date. But this same aversion does not usually hold any further than the world of material things. When we come into the realm of the intellect, of action, and into the spiritual realm, we are content to feed on what we can get from others without working ourselves. There is in both the animal and the vegetable world what we call parasites. These plants or animals were once self-supporting the same as any plant or animal, but through years of growth and degeneration they have acquired the habit of depending upon their host to supply them with predigested food until they can no longer live by themselves. Most people are intellectual and spiritual parasites.

In the world of ideas how many people are there who ever think an original thought? Our ideas are usually all second hand if not third and fourth hand. We accept what other people tell us without question. Most

of our religious ideas are of this class. The creeds, dogmas, and doctrines of the past are swalled whole without a thought as to their real meaning. It isn't that it is wrong to believe what others have worked out but we should work out our own ideas and doctrines or at least pass the accepted ideas through our own personalities so that they become a part of us instead of merely ornaments tacked on. The most that a doctrine is is that it is man's interpretation of what he regards as truth. We have as much right to our own interpretation as any one else.

The one thing that is most detrimental to the progress of any one in either spiritual or secular lines is a blind acceptance of other people's ideas without making them a part of ourselves. We are parasites feeding on other people's thoughts, a dealer in second hand ideas. The greatest curse to the world today is a lack of real thinkers. But when a man does dare to express an original idea the world laughs at him and calls him a heretic or a fool. Then he usually shuts up like a clam without another word or with an apology for ever daring to be true to his own thoughts.

What is true of a man's thoughts is true also of his actions. The large majority of people act a certain way

because it is the custom of society and people would think him odd if he didn't. In other words people are the creatures of other people's thoughts, the established customs of society. Are we to do a thing just because others do? Should not a man do what he wants to do irrespective of other people's opinions? Perhaps it is the custom to attend a banquet and other people will think us odd if we don't. But that is no reason for doing so if we don't want to. This does not apply to those cases where a moral principle is at stake.

Let us be independent in our thoughts and actions. Let us be spontaneous, original. Let us think for ourselves, act for ourselves from the depths of our being. Ordinarily every person resembles some one else both in thought and action. Such things ought not to be. We must not violate our nature by trying to cast it in some one else's mold. We must be a non-conformist. It is just as wrong to go against our nature in these matters as in eating or drinking. "It is easy in the world to live after the world's opinion; It is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

PHILOS TAKE SPRING TERM  
BASEBALL SERIES

In the second and third games of the Spring Term Series, the Philos were the victors.

The second game of the series was played on Saturday, May 11th at 8 a. m. The Philos started off by letting the Thalos get a lead of two scores but they tied and passed them in the third inning. The score was again tied in the fourth and then the Philos started a steady climb till they had nine scores to their credit. The Thalos were unable to get another score until in the ninth inning but then they were not able to get the sufficient number. The final score of the game was 9-8 in favor of the Philos.

The third and last game of the series was played on Saturday, May 18th. In this game the Philos took the lead in the first inning and did not let the Thalos have a chance at it, doubling the score in the last half of the 8th inning.

In the Series, the Philos took three games straight. The scores of the games were: 22-18, 9-8, and 1-8, in favor of the Philos. The Thalos did their best but were unable to make the victory come their way. Now that the series are over and there is no hope of winning this series, all that we can say, as Thalos, is "CONGRATULATIONS PHILOS. WE WILL TRY AND NOT LET IT BE THAT WAY NEXT YEAR."



## TAYLOR UNIVERSITY FIELD MEET

For the first time since the spring of 1916, Taylor celebrated Decoration Day by holding a field meet. The meet was between the two Literary Societies, the Philaletheans and the Thalonians.

After holding a patriotic meeting in the chapel, the students were dismissed and entered into the meet. There being no regular athletic field at Taylor, the meet was held on the different parts of the campus suited to the events. The dashes and runs being held on the streets and the main road in front of the campus, the field events being on the baseball diamond.

The weather was against the boys, tho they did their best. Under the heat of the boiling sun which shone out of a cloudless sky they labored and toiled in order to out do their opponents, many of the boys being blistered on the arms and shoulders as a result of their exposure to the sun.

The meet went off without a hitch, there being a spirit of williness and sportmanship manifested by all. The events were well attended and excitement ran high at times, good interest was shown during the entire meet.

The officials of the meet were:  
Judges:

Rev. M. E. Barrett,  
Dean B. W. Ayres,  
Prof. C. A. Durfee:

Inspectors:

Lester White, Thalo.  
J. Ioyd Seelig, Philo.

Time Keepers:

John S. Denbo, Thalo.  
John D. Skow, Philo.

Score Keepers:

Walter Fleagle, Thalo.  
Harold Seelig Philo.

Starter:

Arch B. McGrew.

The results of the events were as follows:

1. 50 Yard Dash,  
1st. Thalo, O. French,  
2nd. Philo, C. Shilling,  
3rd. Thalo, K. Day.  
Time 5: 4/5 Sec.
2. 440 Yard Dash,  
1st. Thalo. H. Higgins,  
2nd. Philo. J. Shilling,  
3rd. Thalo. K. Kay.  
Time 62: 2/5 Sec.
3. 100 Yard Dash,  
1st. Thalo. O. French,  
2nd. Philo, C. Shilling,  
3rd. Thalo, P. Boat.  
Time 10: 3/5 Sec.
4. Half Mile Run,  
1st. Thalo, C. Clench,  
2nd. Philo C. Barrett,  
3rd. Philo, H. Evans.  
Time 2 Min. 21:1/5 Sec.
5. 220 Yard Dash,  
1st. Thlo, P. Boat,  
2nd. Philo, P. Taylor,  
3rd. Philo, J. allejo  
Time 28 Sec.
6. Shot Put,  
1st. Thalo, O. French,  
2nd. Thalo, G. Wohlschlegel,

- 3rd. Thalo, M. Davis.  
Distance 31' 8 1/4"
  7. Discus Throw,  
1st. Thalo, G. Wohlschlegel,  
2nd. Philo, P. Taylor,  
3rd. Philo, V. Freese.  
Distance 87' 6 1/2"
  8. Standing Broad Jump,  
1st. Philo, H. Evans,  
2nd. Philo, V. Freese,  
3rd. Thalo, R. Freysmer.  
Distance 9' 1 1/2"
  9. Runnig Broad Jump,  
1st. Philo, H. Evans,  
2nd. Philo, W. Ayres,  
3rd. Thalo, R. Freysmeyer.  
Distance 15' 4 1/4"
  10. Running Hop, Step and Jump,  
1st. Thalo, O. French,  
2nd. Thalo, R. Freysmeyer,  
3rd. Philo, V. Freese.  
Distance 34' 8 1/2"
  11. Running High Jump,  
1st. Philo, H. Evans,  
2nd. Philo, W. Ayres,  
3rd. Thalo, E. Gunban.  
Height, 4' 10"
  12. Pole Vault,  
1st. Philo, C. Barrett,  
2nd. Thalo, K. Day,  
3rd.—J. Link, J. Shilling, W.  
Ayres tied for third, to be jumped later.
  13. One Mile Run,  
1st. Thalo, G. Wohlschlagle,  
2nd. Philo, D. Whitenack,  
3rd. Philo, O. Nnderwood.  
Time 5 Min. 28 Sec.
  14. Two Mile Run,  
1st. Thalo, W. Whitmore,  
2nd. Thalo, C. Clench,  
3rd. Philo, C. Barrett.
  15. 220 Yd. Relay Race.  
1st. Philo Team.  
O. Underwood,  
J. Shilling,  
P. Taylor,  
B. White.
- Individual Point Winners,  
1st. Thaal, O. French, Points, 20,  
2nd. Philo, H. Evans Pointst, 16,  
3rd. Thalo, G. Wohlscheagle, 13  
Davis.

## THE EULOGONIANS

The Eulogonian Debating Club met in regular session, Saturday evening May 14. The orders of the day was a debate: "Resolved, that the nations of the world should adopt a system of phonetic spelling. Mr. Gumban (his colleague being absent) upheld the affirmative. Messrs. C. Shilling and Beers upheld the negative.

Gumban's argument was well condensed and made to embrace several good points, the principle of which were: I. A system of phonetic spelling would greatly improve many of our words by eliminating so many silent letters. II. It would simplify the languages of the nations and thus affect a closer relation between the nations.

Messrs. Shilling and Beers objected to this system upon the following grounds: I. Words of the same sounds have different meaning. II. It would destroy the beauty of our language making it monotonous like that of the Chinese. III. All

the books, pamphlets and other papers written in the present language would be useless and might as well be burned to ashes. Thus we would loose all the classical literature as well as modern literature. IV. It would mean a great expense to replenish the libraries of the nation with new books written in this phonetic style. The judges decided in favor of the negative.

On Saturday, May 21, another interesting debate was held. On the question: Resolved, that there should be an Educational qualification for suffrage, Messrs. Fleagle and J. Shilling upheld the Affirmative and Messrs. Shaw and McGrew the Negative. This question was hotly contested on both sides. The Affirmative won.

This report would not be completed without adding that the spirit of the Club is rising higher and higher as the school days are coming to a close. During these days of Spring Fever you would almost expect us to box up our "pep." But such is not the case. The interest and enthusiasm rises in the thermometer. That is a good sign of life. May it grow!

Well, the old slogan, is "Come on 'Eulogs'!" Only a few more meetings and we will pen the last page to our history for 1920-21. Let us make it worth while.

## THE STUDENT VOLUNTEER BAND

As we near the end of school we are inclined to look back over the year's work. Has the Volunteer work been a success? Have we accomplished something worth while? Indeed we have.

What we have done is only a sample of what we can do. While we were helping one soul to make the decision, we might have helped two or perhaps many.

Volunteer, do you have a passion for the lost heathen, such that you long to see thousands come to Christ? Do you have a real love for those with whom you expect to labor? If you are going to South America, do you love the South American people? Let us study about the question and ask God to put in us a deep love for the people with whom He wants us to labor.

Monday evening, May 16th, Prof. Shaw spoke to the Band. We all love Prof. Shaw and his talk was inspiring.

Monday evening, May 2nd, Bro. Rollie Poe had charge of the Band. Bro. Poe was among the ten young men who went to Japan in 1916 to finish the village campaign work. He traveled over the country for almost one year scattering Christian literature. He told us about his work, while in Japan.

Some very lively deputation work has been going on in the last two weeks. Miss Dunn took her team to Sims and she brought back a noble report. She succeeded in organizing a W. F. M. S.

Mr. Wilde took his team to Warren M. E. church last Sunday even-



ing They arrived in the afternoon and held a service for the old people in the Memorial Home. It was a blessed service! In the church service, there were more than seven hundred people out. The house would not seat the people. There were seven in the crew, including volunteers and foreign students. God wonderfully poured out His Spirit on the service. Young people were touched as well as old.

F. D. W.

### THE FRESHMAN PICNIC

In front of Swallow Robin, early on Saturday morning, May 21, appeared some sleepy-eyed Freshmen with all kinds of packages. With jokes and much laughter to speed them on, they finally came to the camping-ground in Horner's Woods.

A fire was soon built and while this was dying down—games were played. A dash was finally made for buckets, skillets, etc. Soon, the appetizing odor of frying bacon assailed their olfactory nerves.

After the bacon, eggs, cocoa and other things had disappeared as if by magic. Games were then again suggested and after that pictures were taken. 'Mame' Walker and Mr. Hutz decided they could jump a creek, but 'sad fate to tell' they jumped into the middle of it.

About eight o'clock some bedraggled and mosquito bitten Freshmen made their appearance at the kitchen door. A very good time was enjoyed by all, even to the washing of coffee pots and dishes.

Let's keep the spirit up next year Freshmen, what do you say! Full steam ahead!

O. M. C.

### THE CONFEDERATION OF CLUBS THE SOANGETAHA DEBATING CLUB

Who said the Soangetahas weren't there, when it came to doing something? Certainly no one who had been at their representation of the Woman's Confederation of Clubs, on Saturday, May 28, in Society Hall.

The platform was decorated with the national flag and club pennants. Chairs had been placed for the honorable club members, thus representing a small club room. The visitors (the Eulogonian and Eureka Debating Clubs) waited the arrival of the evening's participants with interest and much restlessness. Finally, through the front side door appeared some of the members, chatting.

While the president was greeting the first arrivals, suddenly up the aisle come some more members, while shrieks of laughter were heard from the onlookers. The organizations represented by the members were: W. C. T. U.; Federation of Churches, American Legion Auxiliary and the Police Matron from the Police Department and also a representative from the Settlement Work. But such a conglomeration of colors and everything; blue and white sweeping plumes, black silk dresses, cork-screw

curls, the very latest and ancient styles were shown—yes, and a 'puppy dog.' Miss Bingham (as president) then called the clubs to order.

The Dr. John A. Mabuse donation of \$50,000 was speedily disposed of by the Confederation accepting Mrs. Kenrick's report on a house for settlement work. Bishop Wilde from South America, was listed on the program for the Soldiers Annual Picnic, and Mayor Martin R. Davis could commence preparing his address.

Very fine talks were given on the 'dress and dance questions' by Miss Armstrong and Mrs. Gilbertson. Even tho Mrs. Up-To-Date was engrossed with her dog, she had time to throw in a word now and then. 'Mame' Walker with a smile which showed her 'new false teeth' offered her services to enlighten the mothers of school girls. Miss Mary French gave a very good 'sob story' at the close, bringing tears to some of the club members eyes, but the 'puppy dog' was again brought into the conversation and thus spoiled the effect. The Confederation then adjourned.

Come on 'Ta-has'; let's get enough steam up to carry us sailing through this summer and then come back chuck full and running over. What do you say? Huh! All right.

O. M. C.

### PRAYER BAND.

Upon the Prayer Band of this school lies a great responsibility of making the religious influence here what it ought to be. If we would cease praying our school would soon be no more spiritual than many other institutions and as the Prayer Band is distinctly an organization where prayer is the main essential we must place much emphasis upon it. God has wonderfully blessed us this year by answering prayer and manifesting Himself to His children. Upon the shoulders of the young people rests the spiritual condition of the next generation. What will we do, young men and women? Will we allow Satan to score a victory over us. No. By God's help we will pray as never before and advance His kingdom. Prayer is a mighty weapon that will drive back the evil powers and we must use this defense against him. Let us make the closing days of this school year the best that Taylor ever witnessed. Many visitors will be here and we must not let down on our religious duties. Let us get our shoulders to the harness and show them that Taylor is all that she professes to be.

### CHRONICLES

Thursday, May 12—Dr. Shaw gives an inspiring prayer meeting address. We welcome him back on his visit.

The faculty holds a farewell reception for Dr. and Mrs. Shaw.

Friday, May 13—Thalonian program features Misses Dickerson and Miles, former T. U. students.

Saturday, May 14—Again the Philos carry victory on the ball diamond 18 to 14. Rah! Rah! Rah! Philos.

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Two Taylor students missing on the campus. This Penna. train doesn't wait for any one on a shopping expedition.

Sunday, May 15—Numbers take advantage of the sunshine. Cameras and kodaks everywhere.

Monday, May 16—Dr. and Mrs. Taylor are with us again. Welcome, dear friends.

Tuesday, May 17—Miss Alice Wesler, pianist, assisted by Miss Ruth Speirs, reader, gives an artistic recital. The program complete was a huge success and was enjoyed by an appreciative audience.

Wednesday, May 18—Dr. Eaton, our new financial agent leads chapel. He and his kodak visit all spots on the campus.

Thursday May 19—Another day of sunshine and tennis.

Friday, May 20—Moving is a novel feature at the Swallow-Robin.

Philos give last open program of the year.

Saturday, May 21—Miss Hoof plans an outing for her French and Latin classes. They report lots of fun and wonderful eats at that dear old river, the Mississinawa.

Sunday, May 22—Oh, isn't it hot these days. We all long to come up for air."

Monday, May 23—Rev. Whybrew delivers the last of his series of lectures on Prayer. It has been a helpful succession of talks—so full of real inspiration.

Tuesday, May 24—Percy H. Boat, baritone, assisted by Helen Hall, pianist—accompanists, Geo. Fenstermacher and Frances Ekis—gives an interesting recital. A large and enthusiastic audience attends.

Wednesday, May 25—Ira Roberts, former student, pays us an unexpected visit. Welcome Iry J.

Thursday, May 26—Nothing doing today but big doings tomorrow.

Friday, May 27—Annual Junior-Senior reception held May 27 and a grand success it was in accordance with all reports.

Final Thalonian program of the year.

Saturday, May 28—Academy Junior-Senior reception held in Prof. Westlake's studio.

Jack Skow appears on the campus to spend a few days with us. Come again, Jack.

Sunday, May 29—Emma Michel's smiling face greets us once more. Glad to have you with us, Em.

Monday, May, 30—Memorial Day program held in Shreiner Auditorium.

Thalos prove final champions of Philo-Thalo Track Meet.

Picnics, picnics everywhere and what a wonderful day for them.

Tuesday, May 31—Eulogionians win the championship banner in the spring debate. Three cheers for the winnig club, and three cheers for her apponents!!

Wednesday, June 1—  
"What is so rare as a day in June!  
Then if ever come perfect days."

## THE WORK OF

### AMERICANIZATION

Among the questions, concerning my work, which come to me most frequently are: "What is Americanization?" "Why are you doing that work?" and "won't you tell us about your work?"

The first I will answer last. To the second, I would say, "God has called—"

"Where the fog is thick,  
And clouds are veiling the sun.  
And souls are sick,  
And souls in the dark are undone."

And to the request that I tell you about my work, I would answer: No question is so important in national and public polity as Americanization, and yet so little understood.

Charles Brooks says, "Americanization is the achievement of national unity for world-service." At this time, after all America has been united to win the war, one hesitates to turn a page so shameful in American history and to show that America is still continuing in the former indifference which she has taken toward the immigrant for so many years, and her practices of discrimination, ridicule, humiliation, exploitation and industrial degradation.

But it is time for us to face the inevitable truth. Americanization is not welfare work nor philanthropy; neither is it naturalization nor language qualifications. The man who comes here expecting opportunity, fair remuneration for his day's work, fair working conditions, friendly personal relations, and the opportunity to be at his best, cannot be met with discriminations and limitations and still be Americanized. He comes to escape the brutality of government and religion systems and he finds the brutality of the industrial system, ruthless in its destruction of life and property and morality.

So long as colonies and immigrant sections exist with their inferior housing, sanitation and care, Americanization will fail. It matters not at all that we satisfy our conscience by saying that immigrants prefer to live this way, or that they lived this way in their own country. To say this is to forget that the crowded dwelling in Italy through which permeated the beauty and art, the religion, tradition, and association of the old country, is vastly different from the huts across the railroad track filled with strangers to whom the shop and saloon are the centers of gravity.

London has spent £36,000,000 buying up slums and has entirely written off the money from her balance sheet. She has decided to spend £20,000,000 a year for the next sixty years in providing homes for the people, built on approved plans, each house to be surrounded by a garden the size of which is controlled by the limit of twelve homes only to an acre. How much is America spending in constructive work among her slums?

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Agent



Some one asked me a little while ago if I had lost my vision because I had taken up Americanization work instead of going to the Foreign Field. I ask you. Is not the most efficient way to do Americanization work to train the foreigners who have come here, that they may return to their own countries, and carry the gospel message with them.

We need not be alarmed about the kind or number of immigrants who are coming to America. All that is easily regulated and needs no discussion here. But we do need to be alarmed about what reception and contact the immigrant receives when he comes here because that is the thing which determines his understanding of America and his reaction towards it. That is our own responsibility. The immigrant looks to us to exemplify our Constitution and Christian ideals and respects us the less for not doing so. One man thus expresses it. "All the time I hear about the land of the free and the home of the brave. I hear such fine words like 'liberty', 'democracy', 'equality', and I like this high principles. My heart develop a big admiration. I arrive in New York. You think I find here my idea?"

So much is heard of divorce in America that the immigrants have developed a tradition that we have no marriage—only temporary relations. A boy writes to his parents in Poland: "You write me whether I am married. Well, no. America is not the old country where it is necessary to marry for your whole life. Here it is not so.

After coming in contact with the weird fascinating music of the Italian people, the shrewd ritualistic atmosphere of the Jewish home, the appreciation of music and art found in the Italian home, the thrifty philosophical Russian and Polish people, the wonderful embroidery and handwork of the Assyrian women, and the kindly intelligent hospitality of the Bohemian homes; I return to my lodging in mixed admiration and bewilderment at God's great handwork and yet with an aching heart because of the need and tragedy which I have found.

Someone has said that God tried a new experiment when he colonized N. America. He commenced with a Christian basis and with contributions from every civilization in the world. When a nation had developed He brought representatives from the uttermost parts of the world to see what He had done. In Psalm II, He says, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the world for thy possession." These heathen God is actually bringing to us and He holds us responsible for the consequences.

God is doing His part in evangelizing the world faster than we realize.

There is not a city and scarcely a community in America, where the immigrant is not to be found who is writing home his impression of America. There is yours and my

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opportunity for world evangelism. The world is looking to America as an example. Are we going to continue to send Bibles and beer, missionaries and cigarettes to foreign lands and ignore those whom God has sent to our community?

Americanization for you and me means the fulfillment of the second great commandment; for our neighborhood it means mutual cooperation for the highest good; and for our nation, "national unity for world service."

A. Amy Spaulding.

### "GREAT SALVATION"

"How shall we escape if we neglect so great salvation." In the beginning of the chapter we are exhorted to give more earnest heed to the things which we have heard, less at any time we should let them slip. It is necessary for all Christians to be on their guard, to be watchful, diligent and attentive so that the truth and spiritual life which we have received shall not slip out of our lives. Drifting away from Christ and the truth is very dangerous, and we need to take heed so that we do not die for the lack of spiritual things, which will inevitably bring about the decay of our faith. The boy who leaves his pious home does not say at once that, "I renounce my father's God." He drifts until he has lost the spiritual vitality out of his life.

The first word we want to consider in our text is the word salvation. When we think of this word we cannot help but think of deliverance. Deliverance from sin. Sin brings penalty and then the judgement. From this we earnestly pray to be delivered. Sin destroys the body, the mind and finally the soul. We must have deliverance. God has provided a way called "Great Salvation." It is not only great because it delivers us from sin, but we are delivered from eternal ruin; from eternal remorse; from the wrath of an infinite Avenger, to the adoption into the family of God; to all the privileges of his believing people; to be loved by Him; watched over by Him; provided for; consoled, sustained and guided all the way to glory. No one can afford to despise these blessings. He offers to us: pardon from sins; renewal of our heart; indwelling spirit; love of God; holy and finally immortality.

We read about the great deliverance of Noah, Lot and the Israelites, but their great deliverances are not to be compared with the great deliverance of the soul. Our salvation is great because it is the product of infinite wisdom and unerring counsel. It is great because it is applied by almighty power and delivers the soul from every thing that is evil. It brings the soul from darkness to light; from death to life; from the power of Satan to God. God, the Christ is the author of this salvation, yet it is simple, a plain

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plan of salvation. Isa. 35:8 "And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

It is a great salvation because it cost so much. Great things happen at the present time and have happened in the past, but they are soon forgotten. The scene on calvary however will never be forgotten. Our salvation cost the suffering of an ignominious death by our Savior on the cross. Oh! to be lost when there was such a price paid. A salvation which saves to the uttermost, a full salvation which makes men holy; which keeps the fire burning in our souls.

This salvation will not only be great here on earth, but it will be great in Heaven. There will be infinite honours, and eternal crowns. We shall be kings and priests. Every thing else will fade away, but our great salvation will last forever, throughout the unfolding and unrolling ages.

Now the question which confronts us is this: Are there people in the world who neglect this salvation? Who are they that neglect this great salvation?

1. Any one living in any known sin neglects this salvation.

2. Any one who trusts in his own righteousness neglects this salvation.

3. All those who do not seek this salvation more than other objects

Not great sinfulness alone, but simple neglect will destroy the soul. The man in business has but to neglect it to be ruined. If we neglect our back yard we will have unsanitary conditions. If the sick man neglects the means of recovery he will die. If the man on the Niagara neglects to use his oars, he will plunge over the cataract. Oh! ruinous neglect! Let no one infer because he is moral and truthful, is not a drunkard, an adulterer, a murderer, or some red-handed, black-hearted criminal that he is safe. Neglect alone is spiritual suicide. This neglect is ruinous in its influence upon others. It is practical atheism, denying the existence of God. It is ingratitude to our redeemer to neglect this great salvation. Some people are totally indifferent about their salvation, others are idly procrastinating. Some again are hoping for the best, others because their friends do.

It is well known that the careless man finds out that it is the neglected wheel which capsizes the vehicle and maims for life the passengers. It is the neglected leak that sinks the ship. It is the neglected field that yields briars instead of bread. Why do men neglect his "great salvation" when it means ruin to do so? The traveler when dying of thirst in the desert, does not reject the gushing spring. The prisoner does not hug his chain, and draw back from the sunshine and liberty. The sick

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man is never known to scorn health. The poor rejected and homeless wanderer would never refuse proffered wealth. Still salvation is neglected. The road to perdition is crowded by multitudes, the road to glory is often lonely. Neglect! Neglect is spiritual suicide. "How shall we escape if we neglect so great salvation." Let us trust in Jesus. Do His commandments and never rest until we rest in Him.

E. Nard—Gilbertson.

### ALONE IN THE FIELD

The sun was peeping over the green grassy hills in the east, when I started to the field to plow. I had the tractor, nicknamed the "Bear," and two plows, one four bottom and one three, making seven in all. The field was level but rocky, containing about three hundred and twenty-five acres. However, I was not planning to plow all of it, as part was already planted with oats, which was now about five inches tall. On the east, and south side of the field, the Little Sioux River flowed lazily around the bends. The trees on each side were beginning to leaf out, making a very picturesque appearance.

Everything went well with my work until noon, when I became sleepy. It was a beautiful, dreamy spring day, and all nature seemed to be talking. The warm gentle wind was softly waving the oats back and forth. The rhythm of the motor, together with the gentle rocking of the "Bear" as it crossed the corn rows, had a very drowsy effect upon me. Then too the wind seemed to sing a sleepy lullaby. I turned around to watch the plow roll the dirt over, seven furrows at a time. My thoughts began to wander, and I remembered how a few years before my highest ambition had been to run a tractor, and now I was actually sitting on the seat. But I thought, "How nice it would be to take a swim in the river."

A squirrel ran down the furrow in front of the plow, and my little white dog started out in hot pursuit. Ordinarily I would have chased him, but now I was too sleepy to even notice what was going on. The wheel of the plow came out of the furrow, the back plow quit scouring, and still I sat there dozing. Suddenly I heard a crash and a creaking sound—the "Bear" shot through the fence. I whirled around, and saw the river before me, its swirling water flowing slowly around the bend. I threw out the clutch, and put on the brakes, just as the front wheel started to drop over the edge of the bank. It didn't take long to back up and turn around toward the other end of the field; but I decided that if I were going swimming, I would leave the engine in the field, and take off my clothes before I went into the water.

Wesley Draper.

### A MOTHER'S REVERIE

She sat alone on the doorstep  
At the end of a summer day;  
Resting her chin within her hand,  
She watched the sunset fade away.

Long she sat, lost in thot,  
Dreaming of days gone by;  
Then roused herself and looked about  
And heard a weary sigh.

The frogs sang in a nearby swamp  
With voices loud and shrill  
An owl cried out in mournful tone  
Behind the wooded hill.

Fireflies lit the purple dusk,  
Flashing here and there,  
Junebugs roaring with their wings  
Whirled thru the air.

The shadows deepened all around;  
She still was lost in thot,  
Unconscious of the evening sounds,  
She seemed to hear them not.

A cool breeze passed softly by,  
The moon climbed o'er the hill,  
She rose and stepped within the door  
Then paused upon the sill.

"Oh breezes, bear a kiss to him  
Over land and sea,  
Oh, take it, take it far to him  
Wherever he may be.  
"And whisper, evening breeze, to him

The message I gave to you,  
That tho he wanders far away  
My love is always true."

She spoke it softly to the night,  
Then thru her falling tears,  
Gazed at the moon as they had done  
In bygone happy years.

A step was heard upon the porch,  
Two arms were 'round her thrown;  
A kiss was left upon her cheek,  
Two hands held tight her own.

"I heard you talking to the breeze,  
I'm glad you love me still;  
Forgive me now, I would be good  
And by God's grace, I will!"

His mother held him in her arms,  
The one for whom she yearned;  
And there forgave him of his sin,  
Her wayward son, returned.  
Ruth Draper.

### JOINT PROGRAM OF SOPHOMORES AND FRESHMEN

The Freshmen and Sophomores held a joint meeting in Society Hall, May 27th.

A very nice program was rendered. The program was as follows:

Invocation ..... Mr. Fiddler  
Piano Solo ..... Mabel Landon  
Reading ..... Miss Freese  
Reading ..... Mrs. Nelson  
Vocal Duet ..... Messrs. Diaz and McNeil.

Reading ..... Douglas Barows  
Several visitors were present and all seemed to have a very enjoyable time.

Come on Sophomores and Freshmen, we're gaining ground.

### WISE AND OTHERWISE

Already we envy Beatrice Sprague her knowledge, and lo, if she hasn't recently discovered another wisdom tooth.

Miss Daughtery as hostess to waitress, "May we have another dish of pie-plant, Miss rhubarb?"

We may all hope to see Alice Wesler and Johnnie Spiers with hammer and nails re-adjusting the Seelig residence swing. Ah me! If they didn't both land at a terrific rate of speed with the swing right at their heels.

Art student proudly displayed her her latest production, "See, I painted it."

Second student—"That's nothing. I painted our chicken house."

Mable to Stella, after they had missed their train in Marion, "Oh Stella, we're too slow to catch an elevator."

Stella Thatcher—"When I get old I'm going to have a home where everybody is welcome— orphan children, people who miss trains, and everybody."

### Life at Its Highest

Teacher—"What is the highest form of animal life."

Bright student—"The giraffe."

Troubled youth—"Suppose you were in my shoes, what would you do?"

Bright boy—"I'd shine them."

There is little difference between an elephant and a microbe. One carries a trunk, the other the grip.

Ty Cobb, the famous ball player, is said to own a dog that is a regular base ball player. He wears a mask, snaps at flies, chases fowls and when he sees the catcher coming he runs for home.

Helen, after discussion on the dog recently named "Sophomore"—"I suppose he will be Junior next year."

Ira Roberts to George Fenstermacher—"You'll be a Senior next year won't you George?"

Betty Bingham, it is interesting to note, recently went fishing. According to the latest report the sum total of her catch proved to be an oil stove.

Johnnie Spiers—"What's the capital of Missouri?"

Alice Wesler, absent-mindedly—"Mo."

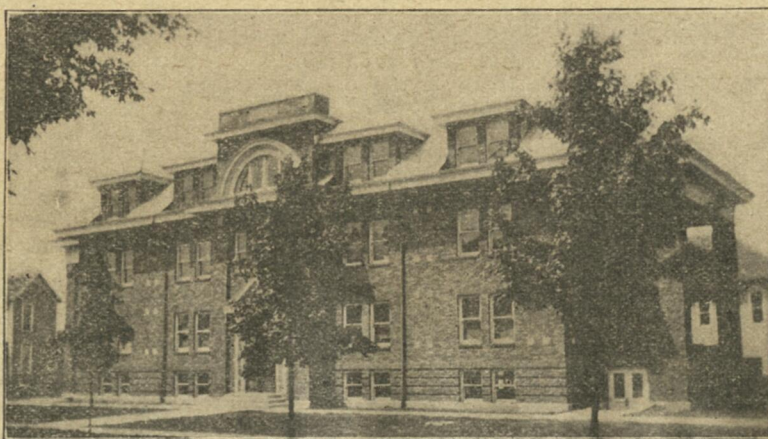
Prof. Westlake continues—"Every human voice has its pitch. Mine is between B and C."

Voice—"Biggie hasn't a pitch Her's is an arpeggio."



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## COMMENCEMENT SEASON

is close at hand. An interesting program has been prepared for the week, June 9th to 15th, consisting of Musical and Oratorical Contests, Class Day, Society Events, and Religious Services.

The BACCALAUREATE SERMON will be preached Sunday morning, June the 12th, at 10:30 a.m., in the M. E. Church, by the REVEREND A. J. RINKER, D. D., of New Castle, Pa. At the COMMENCEMENT EXERCISES on Wednesday, June the 15th, 9:30 a.m., the Annual Address will be delivered by the REVEREND H. P. SLOANE, D. D., of Bridgeton, N. J., in the Shreiner Auditorium, on the Campus. For full particulars see the program.

A cordial invitation is extended to all graduates, former students, friends and the public, to attend the various events of the week. Come and be present at this last Commencement of Dr. Vayhinger's term.

Next school year will open Wednesday, September 21st, 1921, with Dr. James M. Taylor as the new president. Send for catalog or other information.